



THE CITY OF LYONS.



THE CITY FROM THE RIVER.

I.

THE city of Lyons, (otherwise spelled Lyon or Lion,) is situated at the confluence of two great rivers, the Rhone and the Saône; it is the second city of France, the chief city of manufactures, and the focus where the commerce of the north and south converges. It is 240 miles in a direct line south-east of Paris, but the distance is considerably more by the usual routes.

It is generally agreed among historians that this city, (the ancient Lugudunum or Lugdunum,) originated in a colony planted here by L. Munatius Plancus, commander of the legions in Gaul at the time of Julius Cæsar's death. The people of Vienne having been driven from their own home by a revolt of the Allobroges, were settled here by Plancus about the year 42 B.C. Soon after this settlement Plancus established at Lugdunum a Roman colony or municipium.

Augustus was in Gaul about the time when this colony was settled, and appears to have resided at Lugdunum. The place seems to have risen to importance in a very short time, for soon after its foundation Strabo describes it as the most populous city of Gaul, with the exception of Narbonne. The Romans established here a mint for coining gold and silver money; it was their great mart, and it gave name to one of the four great divisions of

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Gaul. An altar was erected here by sixty of the nations of Gaul, in honour of Augustus, who resided during three years in this city.

The Emperor Claudius was born at Lyons, on the very day when the altar of Augustus was consecrated. Claudius raised this city from the rank of a municipium to that of a Roman colony, which admitted it to the privileges of the citizenship of Rome; an act of the highest national importance. The speech made by Claudius, as censor, in the Roman senate, (A.D. 48,) on this occasion, was engraven on bronze tablets, which were fortunately discovered in the year 1528, during some excavations which were being made on the heights of St. Sebastian. They were originally deposited in the Hotel de Ville, at Lyons, but are now in the Palais des Beaux Arts, or Museum. These tablets are described as being beautifully cut; the letters as sharp and as legible as if they had just issued from the engraver's hands. They probably give the very words or composition of Claudius himself. "Tacitus has given the speech very faithfully in substance; but treating the Emperor as all clever reporters do their subjects, he has condensed and improved the language of the speakers. There are some evident mistakes in the engraving or cutting of the inscription, of which the letters are

very beautiful; such as RVSVS for RVRVS; and some archaisms, such as the termination DIVOM for DIVVM. As a composition the speech is business-like and solid."

But the prosperity of the new city was suddenly arrested by a terrible fire, (said to have originated in lightning,) which in a single night utterly destroyed it. It was rebuilt by a grant from the Emperor Nero. In modern times some excavations near the site of the Forum of Trajan brought to light masses of molten metal, marbles, and other relics, which seem to confirm the disaster as it has been touchingly described by Seneca.

In the year 197 the city was pillaged and burnt, and many of its inhabitants put to the sword by Septimius Severus, after he had defeated Clodius Albinus, in consequence of a retreat being afforded to the vanquished within its walls. The city is described by Herodian as being at this time large and wealthy.

In the reign of Probus the people of Lugdunum, dreading the effects of the severity of that emperor, elected Proculus to the imperial purple; but he was defeated, and put to death by order of Probus, A.D. 280.

Early in the fifth century the Burgundians having been employed under some of the emperors to oppose barbarians fiercer than themselves, gained possession of Lugdunum, and of the south-east portion of Gaul. On the overthrow of the Burgundians, Lugdunum fell into the possession of the Franks.

Lugdunum is also celebrated as the scene of much suffering among the early Christians. In the reign of Marcus Aurelius Antoninus, (A.D. 172 or 177,) a severe persecution raged. Pothinus, bishop of Lyon, who probably introduced the Gospel into this part of Gaul, was one of the martyrs in this persecution. His successor was Irenæus, one of the most eminent of the early Fathers.

During many centuries Lyons occupies a distinguished place both in civil and ecclesiastical history; but we must pass over many of the great events of which it has been the scene, in order that our notice of the modern city may be more complete and interesting to the general reader.

The general appearance and environs of Lyons are thus described by Mr. Roscoe:

Nothing can exceed, in beauty and variety of aspect, the scenery through which the tourist passes, in approaching this ancient city, once the centre of the Roman conquests in the north. Green plains and sunny hills, clothed with the purple vine; towns, castles, and convents, stretching in the distance; the village spires glittering through the stately trees; villas, hamlets, and farms, with the picturesque region of Mont d'Or; its sloping hills, and its antique-looking dwellings, mark his progress from the French capital, through the more fertile and luxuriant districts, conducting him towards the land of the south. Far along the horizon he beholds the distant mountains of Switzerland, extending in a dim, blue, undulating line. Savoy may be just discerned, its lofty hills losing themselves in the clouds; and at times even the vision of the mightier Mont Blanc, dim and vast, unfolds itself to the astonished view.

The ascent of Mont d'Or presents him with fresh objects, and splendid prospects open before him from its summit. On the west stretches the wild and mountain region of Auvergne; far to the south it is bounded by the great chain of mountains, marking the limits of its glowing plains; while to the north appears the rich valley of the Saône, and the uplands around Autun.

The view of the river is lost in the valley, by its picturesque sweep round the foot of Mont d'Or, the valley itself extending through a distance of fifty miles; and it is not till the tourist beholds it, as he descends a precipitous hill, proceeding over several lesser hills and slopes, embellished with splendid villas of white stone, clustered round with gardens and orchard grounds, that he gains the vicinity of Lyons.

A bold turn of the river then brings him upon the deep, rocky channel, on which the city is placed; and hence,

through a succession of increasing villas and gardens, he arrives on a level with the Saône. It is only here that he first obtains a view of Lyons, no less distinguished for its manufacturing and commercial spirit in modern days, than for the scenes it has witnessed in other times, from religious and revolutionary persecutions.

The entrance into the modern city conveys no adequate idea to the traveller of the superior character of many of its edifices, and of its commerce, wealth, and influence. The road into which it has been formed by the passage of a river, resembles a quarry rather than a street; and the depth of the passage appears greater than it is by the broad shadow of the rocks which rise high above upon either side. It continues through a street of houses six or seven stories high, and built against the solid rock. After proceeding some way along this gloomy approach, the river lying deep in the channel below him, the traveller reaches a gate where he is asked for his passport; and it is there he beholds with singular advantage the numerous bridges of the place, and the opposite banks of the Saône. Here also the channel of the river expands, and the town, with some of its nobler edifices, breaks upon the view. At length, when he reaches the prison and courts of justice, the continual gloom begins to disappear; and just beyond he beholds the grand cathedral of St. John, an antique edifice, of which the people are justly proud.

But this appearance of grandeur is limited to the quays, bridges, and noble rivers; to some of the heights which command them, and to the two public places or squares of Bellecour and Des Terreaux. There are but few fine streets and long open thoroughfares; the interior parts are described as consisting of a huge stack of lofty houses, penetrated by lanes so excessively narrow, wet, and dirty, as not to be traversed without disgust; these lanes are paved with round projecting stones, which are painful to the feet, and lined on each side by a row of curb stones, the object of which is not to protect the pedestrian, but the shops, from carts and carriages. The houses are six or seven stories high, with narrow court-yards, which the sun's rays seldom reach; they are chiefly built of stone, and are solid in their construction. Some clue is afforded to the stranger in this labyrinth, from the circumstance that the streets, the names of which are written on black plates, run parallel with the course of the two rivers; while those on yellow plates are at right angles with them.

Lyons will be best viewed from the heights of Fourvières, a steep hill immediately in front of the Cathedral.

The streets which partially cover its face are principally inhabited by weavers, and through every open window you hear the click of the looms, and see the bright webs upon which they are employed in gaining their daily bread—if they can. They are wretchedly poor. Amongst them are very many English who are in the lowest state of degradation, imbibing in addition to their own vices all the corruptions of the country to which they have migrated, without adopting any of the better parts of the French character. They are wholly without religious instruction. The very excellent and pious Protestant minister, M. Morrand, established at his own expense a chapel in which he caused service to be performed in English, but none attended, and it has been since discontinued.—*Hand-book for Travellers.*

Another writer thus describes the ascent to the Fourvière, and the view obtained therefrom:—

Up narrow lanes as steep as stairs, partly in zig-zag, and in front of a row of shops in which rosaries, medals, pictures, candles, and wax models of different parts of the body, for suspension in the church, are displayed before the eyes of devout pilgrims, you reach the church of Notre Dame de Fourvières, recently repaired and enlarged, but only remarkable for the quantity of ex votos, paintings, &c., with which its walls are covered, offered to the altar of the miracle-working figure of our Lady of Fourvières. It is seated on the very summit of the hill, and is said to occupy the site, and retain the name of the Roman Forum Vetus, built by Trajan. Numerous but inconsiderable Roman remains have been brought to light on the hill,

the principal being the fragment of an amphitheatre and aqueduct. Close beside the church a speculator has built a tower by way of observatory, six hundred and eighty feet above the Saône; and either from it or the terrace beside it, a most magnificent view may be obtained. The city of Lyons appears unrolled as a map beneath your feet, including the two noble rivers, visible nearly to their junction; the Saône crossed by eight bridges, the Rhone by three or four. Beyond it stretch fields, plains, and hills, dotted over with country houses; and the distance is closed, in clear weather, by the snowy peaks of Mont Blanc nearly one hundred miles off, this being one of the farthest points from which it is seen. More to the south, the Alps of Dauphiné, the mountains of the Grand Chartreuse, and the Mont Pilas, appear.

The medium breadth of the Rhone at Lyons is about 650 feet; its current is very rapid, and it is liable to sudden inundations, the effects of which are in some measure counteracted by an embankment. On the right bank of the river is a range of quays partly flanked with trees, and on the left bank are several public gardens and houses of entertainment. There are three bridges over the Rhone at Lyons.

The Saône has a more gentle current than the Rhone, and its course is more winding. It flows along the base of the hill of Fourvières. Both its banks are lined with quays, and have several basins or docks for boats, the traffic by which is very great. In the city, the river is crossed by seven bridges, some of which are remarkable. Below the city is a bridge, over which the railway to St. Etienne passes.

These two rivers enclose between them a long tongue of land, on which part of the city is built. "The junction of the streams formerly took place just south of the then existing ramparts of the town, and below the junction was an island called Mognat, or Mogniat, and several shoals; but about the year 1776, a new and straight channel was cut for the Rhone, carrying the point of junction above a mile further down the stream, converting a considerable part of the former bed of the river into dry land, and uniting the island of Mognat, and the shoals, with the main. The prolongation of the bed of the Saône between the former and present points of junction, was formed on the western side of what had previously been the bed of the united streams. By this great alteration, a large extent of ground was gained, over which new streets and buildings are continually extending."

Mean hovels and splendid mansions, poverty and luxury, stand out in painful contrast in this city. The principal square is the Place Bellecour, of which the length is three hundred yards, and the breadth from about two hundred to two hundred and forty yards: it is planted with lime-trees, and in the centre is a fine equestrian statue of Louis the Fourteenth. Bellecour and its vicinity is the fashionable district of Lyons.

The public buildings of Lyons will be noticed in another article.

THE FALLS OF NIAGARA.

THE thoughts are strange that crowd into my brain,
While I look upward to thee. It would seem
As if God poured thee from His "hollow hand,"
And hung His bow upon thine awful front;
And spoke in that loud voice, which seemed to him
Who dwelt in Patmos for his Saviour's sake,
"The sound of many waters;" and had bade
Thy flood to chronicle the ages back,
And notch his centuries in the eternal rocks.
Deep calleth unto deep. And what a "we,
That hear the question of that voice sublime!
O, what are all the notes that ever rung
From war's vain trumpet, by thy thundering side!
Yea, what is all the riot man can make,
For his short life, to thy unceasing roar!
And yet, bold babblers, what art thou to Him
Who drowned a world, and heaped the waters far
Above its loftiest mountains!—a light wave
That breaks, and whispers of its Maker's might.

BRAINARD.

THE ACTION OF OIL UPON THE WAVES.

ABOUT seventy years ago, the peculiar smoothing action of oil upon rough water was introduced by Dr. Franklin to the notice of scientific men in this country. The attention of that ingenious philosopher was first attracted to the subject during his passage to Madeira, when the weather being warm, and the cabin windows constantly open for the benefit of the air, the flaring of the candles at night was a source of great annoyance. He therefore formed a floating light in a common glass tumbler, and, by means of wire, suspended it from the ceiling of the cabin. The glass contained about one-third water and one-third oil; the rest was left empty, in order that the sides of the glass might protect the flame from the wind. A little wire hoop was used to contain the wick, and it was furnished with corks to keep it afloat on the oil. This lamp diffused a good light all over the table. In the evening, at supper time, happening to look at the lamp, Franklin remarked that, though the surface of the oil was perfectly tranquil, and preserved its proper position and distance with regard to the brim of the glass, yet the water under the oil was in great commotion, rising and falling in irregular waves, which continued during the whole evening. The lamp was kept burning as a watch-light all night. In the morning Franklin observed that, though the motion of the ship continued the same, the water was now quiet, and its surface as tranquil as that of the oil had been the evening before. At night again, when the oil was put upon it, the water resumed its irregular motions, rising in high waves almost to the surface of the oil, but without disturbing the smooth level of that surface.

This appearance may be produced anywhere by the following contrivance. Fasten a piece of string round a tumbler, with strings from each side meeting above it in a knot at about a foot distance from the top of the tumbler. Pour in water, so that it may occupy about one-third of the glass; then lift it by the knot, and swing it to and fro in the air, and the water will remain steady. Pour gently about as much oil, and then swing the glass as before, when the water will become agitated, the surface of the oil remaining quite tranquil.

Franklin showed this experiment to a number of persons. He says, "Those who are but slightly acquainted with the principles of hydrostatics, &c., are apt to fancy immediately that they understand it, and readily attempt to explain it; but their explanations have been different, and to me not very intelligent. Others, more deeply skilled in those principles, seem to wonder at it, and promise to consider it. And I think it is worth consideration; for a new appearance, if it cannot be explained by our old principles, may afford us new ones, of use, perhaps, in explaining some other obscure parts of natural knowledge."

On his arrival in London, this subject excited the attention of Franklin's scientific friends, and at length a paper on the subject was read before the Royal Society, on the 2nd of June, 1774. It appears that the action of oil in smoothing the surface of agitated water, had long been a subject of popular remark. Pliny mentions this property of oil as known particularly to the divers, who made use of it in his time in order to have a more steady light at the bottom of the water. It was stated also that, on the Spanish coast, the fishermen were accustomed to pour a little oil on the sea in order to still its motion, that they might be able to see the oysters lying at the bottom, which are very large, and which they take up with a proper instrument. Our sailors also have remarked that the water is always much smoother in the wake of a ship that has been newly tallowed than it is in one that is foul.

Pennant also observes of the seal-catchers of Scotland, that when the seals are devouring a very oily fish, which they always do under water, the waves above are

observed to be remarkably smooth, and by this mark, the fishermen know where to look for them. Franklin also says that, in 1757, being at sea in a fleet of ninety-six sail, he observed the wakes of two of the ships to be remarkably smooth, while all the others were ruffled by the wind, which blew fresh. "Being puzzled with the differing appearance," he continues, "I at last pointed it out to our captain, and asked him the meaning of it. 'The cooks,' said he, 'have, I suppose, been just emptying their greasy water through the scuppers, which has greased the sides of those ships a little!' and this answer he gave me with an air of some little contempt, as to a person ignorant of what everybody else knew. In my own mind I at first slighted his solution, though I was not able to think of another." Franklin was also informed by a gentleman from Rhode Island, that it was a common remark in the harbour of Newport, that the sea was always smooth while any whaling vessels were in it. Also, that a Dutch vessel, near the islands Paul and Amsterdam, met with a storm in which the captain, for greater safety in wearing the ship, poured oil into the sea, which prevented the waves breaking over her, and to this he attributed the preservation of his vessel.

With all these testimonies in favour of the tranquilizing action of oil upon rough water, Franklin tried a variety of experiments, two or three of which may be noticed here.

On one occasion, while in company with Sir John Pringle, and others, in a boat on the Derwent lake, it was found that by pouring a very small quantity of oil upon the surface of the water, the waves, which were in great agitation, were instantly calmed, and that to so great a distance round the boat as seemed incredible. The next experiment was tried on Clapham common, on a pond, the surface of which was very rough from the action of the wind. On dropping a little oil upon the water, it spread with surprising swiftness upon the surface; but the effect of smoothing the waves was not produced, because he had applied it on the leeward side of the pond, where the waves were largest, and the wind drove the oil back upon the shore. He then went to the windward side, where they began to form, and there the oil, though not exceeding a tea-spoonful in quantity, produced an instant calm over the space of several yards square, which spread amazingly, till it reached the lee side, making all that portion of the pond, to the extent of perhaps half an acre, as smooth as a looking-glass.

Franklin explained this phenomenon, by supposing that wind passing over the surface of water, raises it into wrinkles, which, if the wind continue, are the elements of future waves; but that when water is covered with a film of oil, the wind slides over it, and leaves it as smooth as it finds it. He thought that advantage might be taken of the fact, to suppress the waves in any required place, provided we could come at the windward of the spot where they take their rise. This can seldom if ever be done in the ocean, but something might perhaps be done on particular occasions to modify the violence of waves when in the midst of them, so as to prevent their breaking. He also thought it might be of use on those shores where the violence of the surf prevented persons from landing. His idea was, that by sailing to and fro at some distance from a lee shore, and continually pouring oil into the sea, the waves might be so much diminished before they reached the shore, as to diminish the violence of the surf, and thus permit an easy landing.

To test these practical views, Dr. Franklin, in company with Captain Bentinck, Sir Joseph Banks, Drs. Solander, Blagden, and others, visited a part of the English coast between Haslar hospital and the point near Tillhecker, on a windy day, when the wind made a lee shore. They proceeded from his majesty's ship

Centaur, with the long-boat and barge, towards the shore. The long-boat was anchored about a quarter of a mile from the shore: some of the company were landed behind the point, and placed themselves opposite the long-boat, where they might observe the surf, and notice whether any change occurred in it upon using the oil. Another party in the barge plied to windward of the long-boat, as far from her as she was from the shore, making trips of about half a mile each, and pouring oil continually out of a large stone bottle, through a hole in the cork. The experiment had not all the desired effect, for no material difference was observed in the height or force of the surf upon the shore; but those who were in the long-boat observed a tract of smoothed water, the whole of the distance in which the barge poured the oil, gradually spreading in breadth towards the long-boat. "I call it smoothed," says Franklin, "not that it was laid level, but because, though the swell continued, its surface was not roughened by the wrinkles, or smaller waves, and none, or very few *white caps*, (or waves whose tops turn over in foam,) appeared in that whole space, though to windward and leeward of it there were plenty."

THE most eloquent speaker, the most ingenious writer, and the most accomplished statesman, cannot effect so much as the mere presence of a man who tempers his wisdom and his vigour with humanity.—LAVATER.

GIVE and forgive. This is nearly the sum of our social duties.

BE quick to forgive your neighbour, slow to forgive yourself.

PARIS is the city to be abroad in; London is the city to be at home in.

WHEN a watch goes ill, it is not enough to move the hands; you must set the regulator. When a man does ill, it is not enough to alter his handiwork; you must regulate his heart.—GUESSES AT TRUTH.

By means of conventional marks, we have the power of referring, at pleasure, to the records of human genius and knowledge; thereby adding to our stores, and perpetuating the better feelings of our nature. How boundless the field, when men shall learn to avail themselves of it, and how numerous the advantages which we have already derived—all by means of the eye! Without this organ, there could neither have been art nor artist, or any written evidence of human acquirements. When we reflect upon these diversified utilities, so boundless and so beneficent in their operation, our hearts expand with gratitude and joy.—M'CORMAC'S *Philosophy of Human Nature*.

THE minds of most men are little better than a vast and dusty lumber-room, into which days and hours have been flung aside as useless. Here lies a golden opportunity for a good or a great action, which at the time he trampled on; there, still glittering in one dark corner, are the bright talents that idleness or carelessness have left to rust. Now and then appears a warm and kind feeling, which, because religion was not at hand to guide and protect it, was flung away, and has turned to bitterness. These are warnings unheeded, blessings forgotten, and gifts neglected; making one great class of undying memories, over which the dark wings of remorse will one day brood to all eternity.—TRUTH WITHOUT PREJUDICE.

THE influence of literature, science, and art, is among the most beneficent in existence. All three enhance the dignity of human nature, but the last two have an especial reference to our wants. Medicine, for example, alleviates or removes, and often averts disease. Mathematics, chemistry, geology, astronomy, natural philosophy, and natural history, conduce to the well-being and permanence of the frame. The applications of science are of inestimable variety; they multiply our conveniences, and by conducing to the elegancies and refinements of life, promote the interests of virtue and happiness.—M'CORMAC'S *Philosophy of Human Nature*.

THE OLD CONDUITS OF LONDON.



THE CONDUIT-HEAD AT BAYSWATER.

II.

THE numerous conduits erected in London for the supply of water, as noticed in a former article, were by no means adequate to the wants of the inhabitants. Other conduits were therefore constructed, according to Stow, "by Stocke's Market and at London Wall, in 1500; at Bishopsgate, in 1513; and at Eoldgate against Coleman-street, in 1528." A sum of money was granted by the common council in 1535 for the purpose of conveying water from Hackney to a conduit erected at Aldgate, with the view of affording a more ample supply to the eastern part of the city.

The deficiency still continuing, the corporation applied to parliament in 1544, for an act to enable them to convey water to London from Hampstead Heath, Marylebone, Hackney, and Muswell Hill. The following extracts are from the act obtained on this occasion:—

The cite of London hath been before this time well furnished and abundantly served till of late, that either for the faintness of the springs, or for the driness of the earth, the accustomed course of the waters coming from the old springs and ancient heads are sore decayed, diminished, and abated; and daily more and more be like to apprise and fail, to the great discommodity and displeasure both of the citizens and inhabitants within the said cite and suburbs thereof, as to all other persons having recourse to the same, to the great decay of the same cite; if speedy remedy the sooner be not had, foreseen, and provided. For remedy whereof, Sir William Bowyer, knight, now mayor of the said cite, intending and pondering the same necessity, much willing to help and relieve the said cite and suburbs with new fountains and fresh springs, for the commodity of the king's said subjects, calling unto him as well divers grave and expert persons of his brethren, and other of the commonalty of the said cite, as in and about the conveyance of water well experienced, hath, not only by diligent search and exploration, found out divers great and plentiful springs at Hampstead Heath, Marybone, Hackney, Muswell Hill, and divers places within five miles of the said cite, very meet, proper, and convenient to be brought and conveyed to the same; but also hath laboured, studied, and devised the conveyance thereof, by conduits, vaults, and pipes, to the said cite, and otherwise to his great travail, labour, and pain; and also to the great charges and cost of the citizens of the said cite; which good and profitable purpose cannot sort to conclusion, nor take good effect, without the aid and consent of the king's majesty, and his high court of parliament.

The mayor and commonalty of the city of London were empowered by this act to make the necessary arrangements for the construction of water-works, on

giving proper recompense to all persons whose lands should be taken possession of, or interfered with. They were also strictly prohibited from meddling with the spring at the foot of Hampstead Heath, whence the inhabitants of Hampstead obtained their supply of water.

The citizens of London do not appear to have been very zealous in taking advantage of the privileges granted by this act, for after a lapse of nearly fifty years, Sir John Hart, the lord mayor in 1589–90, is stated to have attended to the execution of the works. It appears that four reservoirs were formed upon the declivity between the summit of Hampstead Heath and Bond Street. At later periods other reservoirs were formed between Hampstead and Highgate, on different sites of the declivity between Caen, or Kenwood, and Kentish Town. The corporation of London conveyed their privilege of obtaining and supplying water from Hampstead to several persons, who in 1692 were incorporated by the denomination of the Hampstead Water Company.

White Conduit House, a name so familiar to Londoners, is so called from a white stone building which formerly stood at a short distance from the present house, and which covered a spring. The White Conduit is mentioned in a report made to the lord mayor, aldermen, and common council, in 1692, whereby it appears that the springs near Islington consisted of two heads; one covered with stone, in a field near to Jack Straw's Castle, and fed by sundry springs in an adjoining field. The water from the White Conduit was conveyed by a leaden pipe to the other conduit in Chambery Field, where the produce of both being united, flowed thence to the conduit at Cripple-gate. When the tunnel of the Regent's Canal was formed so as to pass under Islington, it occasioned the destruction of the spring; and the building over it has since disappeared. The city conduits were, at one time, of so much importance to the inhabitants, that the chief care and protection of them was confided to the principal magistrates of the city, who annually inspected them with great formality and parade, on a day usually devoted to purposes of festivity. Stow records a visit to them on the 18th of September, 1562. He states that "the lord maior (Harper), aldermen, and many worshipful persons, and divers of the masters and wardens of the twelve companies, rid to the conduit's head, for to see them after the old custom. And afore dinner they hunted the hare and killed her, and thence to dinner at the head of the conduit. There

was a good number entertained with good cheer by the chamberlain, and after dinner they went to hunting the fox. There was a great cry for a mile, and at length the hounds killed him at the end of St. Giles's. Great hallowing at his death, and blowing of hornes; and thence the lord maior, with all his company, rode through London to his place in Lombard street."

The same authority records the names of several individuals, who by donation or bequest promoted the erection of conduits; two persons gave one hundred pounds each, and one gave the sum of nine hundred pounds. These and many other similar benefactions show how highly the public conduits were esteemed before better means were adopted for supplying the metropolis with water. But when the New River was completed the conduits came gradually to be neglected, and many of them were actually removed as incumbrances. A writer of the year 1633 says:—

Of the fore-mentioned conduits of fresh water that serve the city, the greater part of them do still continue where first erected; but some, by reason of the great quantity of ground they took up, standing in the midst of the principal and high streets of the city, were a great hindrance, not only to foot passengers, but to porters, coaches, and cars, and therefore thought fit to be taken down, and to be removed to places more convenient, and not of that resort of people, so that the water is still the same.

The conduits taken away and removed, with their cisterns, are the great conduit at the east end of Cheapside; the great conduit, called the Great Tun, in Cornhill; the Standard, in Cheapside; the little conduit at the west end of Cheapside; the conduit in Fleet Street; the great conduit in Gracechurch Street; the small conduit in Stocke's Market; the conduit at Dowgate.

The rest of the conduits before-mentioned are still remaining; so that, what with the spring water coming from the several spring heads through the streets of the city to these cisterns, the New River water from Chadwell and Amwell, and the Thames water raised by several engines or water houses, there is not a street in London but one or other of these waters runs through it in pipes conveyed underground; and from these pipes there is scarce a house whose rent is fifteen or twenty pounds but hath the convenience of water brought into it by small leaden pipes laid into the great ones. And for the smaller tenements, such as are in courts and alleys, there is generally a cock or pump common to the inhabitants; so that I may boldly say, there is never a city in the world so well served with water.

Water was obtained from the conduits by means of men, who made it a business to sell it to the different houses; or by servants sent to fetch it. It was conveyed in vessels that were made wider at the bottom than the top, having hoops like a pail, also an iron handle at the upper end, in form like that of a common pewter pot, and fitted with a cork or bung. Each contained about three gallons, so that they might easily be carried either by a man or a woman on the head or shoulders. They were called *tankards*, and resembled the vessels now used by milkmen when they convey the milk home in their carts.

The different sources which supplied the conduits of London are enumerated by Maitland. They were Conduit head, which now forms the site of Conduit street, New Bond street, and several of the adjoining streets: Tyburn, Paddington, White Conduit Fields, Highbury Barn, and Hackney. The place where the hunting party dined on the occasion of visiting the conduits was the lord mayor's banqueting-house, then situated on a part of the site at present occupied by Stratford place, Oxford street. It is also recorded that at that period, and in its immediate vicinity, the ancient church and village of Tyborne (now Mary-le-bone) was also situated; and the rivulet of Tyborne then flowed openly towards Tothill Fields, having over it a small bridge which derived its name from the banqueting-house standing near to it on the north-east side. In the neighbourhood of this bridge nine fountains or conduits were first erected in 1238, for the supply of the city, and under the banqueting-house were two cisterns for the

reception of the water. This house was a handsome building, but it was suffered to fall into decay when the conduits were no longer esteemed, and no longer annually visited by "his lordship, with his brethren the aldermen on horseback, accompanied by their ladies, in waggons." The house was taken down in 1737, and the cisterns were arched over. Mr. Matthews states that the hotel at the south-western corner of Stratford place, in Oxford street, is erected over these cisterns; and that during a flood, which happened a few years since, some of the arches were broken, and the lower part of the house was inundated.

The great fire of 1666 destroyed several of the London conduits. Rolle, in his account of that calamity, says quaintly, "Methinks these several conduits of London stood like so many little, but strong forts, to confront and give check to the great enemy, fire, as occasion should be. There, methinks, the water was intrenched and ingarrisoned. The several pipes and vehicles of water that were within these conduits, all of them charged with water, till by turning off the cock they were discharged again, were as so many soldiers within these forts, with their musquetry charged, ready to keep and defend these places. And look how enemies are wont to deal with these castles, which they take to be impregnable, and despair of ever getting by them; that is, by attempting to storm them by a close siege; so went the fire to work with these little castles of stone, which were not easy for it to burn down (witness their standing to this day); spoiled them, or almost spoiled them, it hath for the present, by cutting off those supplies of water, which had vent to flow to them, melting those leaden channels in which it had been conveyed; and thereby, as it were, starving those garrisons, which it could not take by storm. As if the fire had been angry with the poor old tankard-bearers, both men and women, for propagating that element which was contrary to it, and carrying it upon their shoulders, as it were, in state and triumph; it hath even destroyed their trade, and threatens to make them perish by fire who had wont to live by water."

The sources of the various conduits of London, formerly kept with so much care, have for the most part entirely disappeared. That at Paddington, however, still exists, though probably not in its original form; and Mr. Matthews says, that, up to a recent period, it afforded a plentiful supply of water to some houses in Oxford street. The conduit, or spring, is situate in a garden about half a mile to the west of the Edgeware road, and at the same distance from Bayswater, within two hundred or three hundred yards of the Grand Junction Water Company's reservoirs. It is covered by a circular building in good condition, and some of the pipes continue in a sound state, although several centuries have elapsed since they were laid down. From the same source, about a century ago, the palace at Kensington received a part of its supply, which was effected by the aid of a water-wheel placed at Bayswater bridge, but on the establishment of the Chelsea water-works, it became useless and was removed.

The public conduits were sometimes made subservient to the purposes of moral instruction. When James I. passed through the city on his accession to the English crown, the conduits were decked out with verses. Mr. Brayley gives a selection of these from a scarce and curious black-letter duodecimo, printed in 1607, and entitled, *Strange Histories, or Songs and Sonnets of Kings, Princes, Dukes, Lordes, Ladyes, Knights, and Gentlemen; very pleasant either to be read or songe, and a most excellent warning for all Estats, are the following transcripts of moral Sentences, which were set upon Conduits in London against the day King James came through the Citie at his first coming to the Crowne.*

Upon the Conduit in Grateous (Gracechurch) Street, were these verses:—

Let money be a slave to thee,
Yet keepe his service if you can:
For if thy purse no money have,
Thy person is but half a man.

In Cornwall (Cornhill):—

To be wise and wealthy too,
Is sought of all, but found by few.

All on this world's Exchange do meete,
But when death's burse-bell rings, away ye fleete.

When a king's head but akes,
Subjects should mourne,
For under their crownes
A thousand cares are worne.

Bread earned with honest labouring hands,
Tastes better than the fruite of ill-got lands.

He that wants bread and yet lyes still,
It's sinne his hungry cheekes to fill.

As man was first framed, and made out of clay,
So must he at length depart hence away.

A man without mercy of mercy shall misse
And he shall have mercy that merciful is.

In Cheapside:—

Life is a dross, a sparkle, a span,
A bubble: yet how proude is man!

Life is a debt, which at that day
The poorest hath enough to pay.

The world's a stage, whence to-day,
Kings and meane men parts do play.
To-morrow others take their roomes,
While they do fill up graves and toomes.

Learning lives and Vertue shines,
When Follie begs, and Ignorance pines.

To live well is happinesse,
To die well is blessednesse.

PUBLIC SPECTACLES AND GAMES AMONG THE ROMANS.

II.

THE SHOWS OF THE GLADIATORS.

WE spoke, in the former paper, of the bloody encounters of the pugilists. Deeply do we regret that the practice of hired pugilism, or prize-fighting, should still exist among us; but it must, at the same time, be acknowledged that the more improved tone of society has checked, and in a great measure put down, the revolting and brutalising spectacle of human beings beating and bruising each other for little or no cause, or perhaps only for the gratification of bystanders. In this latter condition of the question, we may fairly refer this relic of barbarism to the gladiatorial combats, which we are now about to give an account of.

A gladiator was a person who fought for the amusement of the populace, and was so named from *gladius*, the Latin for a sword. The shows of gladiators fighting with each other, seem to have taken their rise from the custom of slaughtering captives, at the tombs of those who had been slain in battle, to appease their departed spirits, as the ancient superstition enjoined. These spectacles were first publicly exhibited at Rome, by two brothers called *Bruti*, at the funeral of their father, B.C. 263; and for some time they were exhibited only on such occasions; but afterwards also by the magistrates, particularly when they had some motive for entertaining the people. Incredible numbers of men were destroyed in this manner. After the triumph of Trajan over the Dacians, a people of Germany, shows were exhibited for one hundred and twenty-three days, in which eleven thousand animals of different kinds were killed, and ten thousand gladiators fought. The Emperor Claudius, although naturally of a gentle disposition, is said to have been rendered cruel by often attending these spectacles.

The gladiators were in process of time kept and maintained in schools, under a master who purchased and trained them, and accordingly let them out to hire. His pupils were termed his "*family*." They were plentifully fed on strong food, and received their instructions from the master in writing. When they exercised, they fenced with wooden swords.

Gladiators were at first taken from captives, refractory slaves, or condemned malefactors. Of these, some were sentenced to be dispatched within a twelvemonth; but Augustus Cæsar forbade that any gladiator should be deprived of the privilege of asking his life of the people. But we read, also, that in the degenerate times of the empire, free-born citizens, induced by hire or inclination, fought as gladiators; and some even of noble birth; and, worst of all, women of rank!

The gladiators were distinguished by their armour and manner of fighting, which depended upon the country they came from. As the Romans had gladiators from all countries of their dominions, people of different nations were matched together in fight, that national animosity, added to their skill, courage, and strength, might make the contest more brisk, determined, and bloody. We proceed now to detail the several specimens of fighting which were practised to excite the curiosity and attention of the amphitheatre.

The *pursuers* were matched with the *net-men*. The arms of the former were a helmet and shield, with a club or sword. The latter were dressed in short tunics, and carried in one hand a trident, or three-pointed lance, and in the other a net. The bearer of the net attempted to entangle his adversary by casting it over his head and suddenly drawing it together, and then he pierced him behind with his trident. If, however, he missed his aim by throwing the net too short or too far, he instantly betook himself to flight, and endeavoured to prepare his net for a second cast; while his antagonist as swiftly pursued, to prevent his design by dispatching him.

The net-man often had opposed to him a gladiator armed like a Gaul, with a buckler and hooked cutlass; who had also the image of a fish on his helmet, which gave rise to the jocular observation of the net-man, "I do not aim at you: I aim at your fish. Why do you shun me, O Gaul?"

Some gladiators were made to fight with two swords. Some employed a cord with a noose to entangle their adversaries. Some fought on horseback; others from chariots; and to give the zest of novelty to the deeply depraved curiosity of the Roman people, some gladiators were made to fight to the death *blindfold*.

Such as manifested great courage and skill in fighting under the emperors, were *asked* by the people of the emperor, and were accordingly maintained ever after at the emperor's charge, and called *Cæsar's Own*.

They commonly fought in pairs; oftentimes as many as five hundred pairs at one time; but they occasionally engaged in bands, promiscuously. Those who fought in the middle of the day were less trained and expert than the others, and were termed *meridian* gladiators.

When any distinguished person in the Roman state intended to exhibit a show of gladiators, which was usually done to serve some ambitious purpose, such as the being elected to some office, he would announce the show before-hand by an advertisement, or bill, pasted up in public, in which were stated the names of the most distinguished gladiators. Sometimes these things were represented in a picture. It is believed that the Roman people, by the pernicious influence of these sights, became so demoralised, that the tyranny of the emperors was established with facility.

When the show of gladiators was exhibited at the funeral-pile of a deceased person, it took place anciently in the Forum, which was then adorned with statues and pictures; but, under the emperors, those shows were confined to the Amphitheatre, so called because it had

seats *all round*, like two theatres joined together. These buildings were at first of a temporary nature, and were made of wood. Augustus Cæsar, in accordance with the increasing taste of the people for these amusements, had one built partly of wood and partly of stone; but the largest and grandest, whose ruins exist to our times, was the COLISEUM, of which a view and historical description have been given in the seventy-seventh number of this magazine*.

That part of the Coliseum where the gladiators fought was called *arena*, because it was covered with *sand*, or saw-dust, to absorb the blood, and to prevent the combatants from slipping. There was a splendid pavilion with a canopy set apart for the accommodation of the emperor, and also for the grandee at whose expense the games were afforded; also for the senators, and the ambassadors of foreign nations. This part of the building was elevated above the wall which surrounded the arena, and secured with a breast-work or parapet against the irruptions of wild beasts. The arena was also surrounded with an iron rail and a canal, with the same view.

The knights sat behind the senators; the seats for both of which orders were covered with cushions. The rest of the people sat behind on the bare stone. There were officers belonging to the building, who regulated the taking of seats. It was a practice with some of the poorer sort of people to go very early and secure a good seat, which they afterwards sold to some wealthier individual.

There were in the amphitheatre secret tubes, by which the spectators were besprinkled with perfumes, which were made to issue from certain figures. In rain, or excessive heat, there were coverings to draw over the spectators; and when these could not be used on account of the wind, they wore broad-brimmed caps, or umbrellas.

Women were not allowed by right to see the contests of the gladiators, until Augustus Cæsar removed this restriction, and assigned them a particular place amongst the highest seats of the Coliseum.

On the day of an exhibition of gladiators, the combatants were led along the arena in procession. They were then matched in pairs, and their swords examined. As a prelude to the battle they first practised with wooden swords, to amuse the spectators with their dexterity. Then, upon a signal given with a trumpet, they threw these aside, and assumed their proper weapons. They adjusted themselves with great care, and stood in a suitable posture for attack or defence. Then they pushed at one another, and repeated the thrust. They not only pushed with the point, but struck with the edge of the sword. It was considered more easy to parry or avoid direct thrusts, than back or side strokes. They, therefore, took particular care to defend their sides. We are told that some gladiators had the faculty of not winking with their eyes, and that two such, belonging to the Emperor Claudius, were on that account invincible.

When a gladiator was wounded, the ferocious people exclaimed, "He has it;" meaning the *wound*. The gladiator then lowered his arms, as a sign of his being vanquished; but his fate depended on the pleasure of the people, who, if they wished him to be saved, pressed *down* their thumbs; if to be slain, they turned *up* their thumbs, and ordered him to receive the sword of death, which the gladiators usually submitted to with wonderful fortitude. Sometimes, a gladiator was rescued by the entrance of the emperor, or by the pleasure of the person who exhibited the games; at other times the gladiator, having fled to the nearest benches of the Coliseum, would implore the pity of the spectators, when the dreaded thumb-signal would depend entirely upon whether, by his courage and activity he had, although ultimately vanquished, made them *good sport*.

Rewards were given to the conquerors in the games; a palm; a palm-crown, adorned with variously coloured ribbons; and money. When a rod, or wooden sword, was given, it was a sign of discharge from fighting. This was often granted, at the desire of the people, to an old gladiator, or even to a young one who had shown some notable act of courage. Some were dismissed on account of age or weakness.

It appears that *betting* on the competitors, whether in the races or in the exhibitions of gladiators, was the order of the day in ancient Rome, as well as at modern Newmarket. People would remain throughout the whole of the day absorbed in interest and admiration of the bloody spectacle before them.

After these horrible combats were over, one of the servants of the games, in the character of Mercury, applied a red-hot iron to the bodies of the vanquished, to assure himself that they showed no signs of life. Another, disguised as Pluto, with a hook dragged away into the *spoliarium* those who were still alive, where he finished their sad existence with the blows of a hammer; or perhaps a cave opened, filled with wild beasts, which devoured them.

It is not to be supposed that a spirit of insubordination and revolt never arose among men, destined to be murdered for the sport of others. We read that about seventy years B.C., Spartacus, a Thracian shepherd, being one of the gladiators who were kept at Capua, in the house of Lentulus, escaped from the place of his confinement with thirty others, and took up arms against the Romans. In the course of time he had an army of seventy thousand men, fellow-sufferers, from his own class, and routed the Roman generals in the field of battle. He was, however, vanquished at the last, with forty thousand of his men, by Crassus. He was found dead upon a heap of Romans, whom he had sacrificed to his fury.

It forms a distinguishing feature in the progress of Christianity among the ancient Romans, that, in proportion as the true religion gained ground over the old superstition, the horrible and accursed practice of gladiatorial exhibitions fell into disuse. These were entirely opposed to the spirit of Christianity; and although Christ's religion, like wheat in the midst of tares, is appointed to co-exist with much that is evil in this world, one of its earliest effects in the reforming of the public character of the human race, is the denial and gradual abolition of the *principle* of cruelty. Public opinion among Christians favours not, but is outraged by, acts of cruelty. Hence, when cruelty was enacted, it took place in spite of the commands of the divine Founder of the Christian faith and practice, or by perversion of his holy institutes. If, therefore, for a moment we were to set aside the consideration of the divine origin of the Christian religion, and the hopes it affords beyond the grave,—if we considered it only as a human invention, it would be worthy of the eternal honour of mankind for having opposed itself at once to the gladiatorial combats,—the charm and delight of a deeply-depraved populace,—and finally worked their extinction. But we believe that nothing less than mandates, stamped with the authority of heaven, could have exterminated this horrible pastime, and subverted the paganism of the old world in its highest and most honourable seats.

If this great world of joy and pain
Revolve in one sure track;
If freedom, set, will rise again,
And virtue, frown, come back;
Woe to the purblind men, who fill
The heart with each day's care,
Nor gain, from past or future, skill
To bear and to forbear!—WORDSWORTH.

* See *Saturday Magazine*, Vol. III. p. 97.